

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The Manti Temple

In Seven Edifices, Work Is Done For The Dead.

(See article page 514)

JUSTICE FOR THE DEAD

By ELDER CHARLES A. CALLIS

OF THE COUNCIL OF THE TWELVE APOSTLES

DR. S. PARKES CADMAN, the famous radio preacher who was gathered to his fathers a few days ago, did not believe in a dark futurity for those who died outside the gates of Gospel grace because of ignorance of the "soul reviving feast."

The millions of Sunday afternoon listeners to the great preacher's pulpit eloquence heard him, not long ago, discuss an interesting question that has an undisputed ascendancy in the minds of thoughtful people. The question and answer follow:

Duluth, Minnesota.

Question—What, in your opinion, becomes of those souls who in this life had no opportunity of accepting or rejecting the truth as it is found in the Gospels?

Answer—Those who never heard the name of Jesus since human beings first appeared on the earth constitute the vast majority who have lived and died here. Moreover, hundreds of millions now living are in the same condition. Imagination cannot conceive their endless array.

Even today multitudes exist in Christian lands who because of the circumstances of their birth and upbringing are almost as ignorant of the New Testament faith as were the ancient Greeks who never heard of Christ. Think also of the hosts of innocent children who pass on before arriving at conscious responsibility for their own lives.

Even when dimly understood, your question would be unbearably oppressive if none except those who have intelligently

and voluntarily believed in Christ are hereafter admitted to the Divine Presence. If, as we are taught to believe, the incalculable myriads of human beings who have occupied, or now occupy this life, exist for eternity, and must spend it somewhere, how can we limit the redemptive efficacy of divine love to the brief span of man's mortal existence here?

Consider the issue as it affects the fate of those near and dear to you. Then apply its significance to all mankind. It is our consolation and hope that since God is the Father of us all, not one soul is lost to His sight, and none because of less importance to Him. "His mercy endureth forever." The creeds which confine the operations of that mercy to the life that now is do injustice to its saving virtue, and injure the cause in behalf of which they were set up.

These advanced views, respecting hope beyond the grave, expressed by Dr. Cadman, who was elected to the high office among Protestant churches of president of the Federated Council of Churches of America, interested many people other than the Latter-day Saints.



Associated Press Photo.

Dr. S. Parkes Cadman

There is hope for those who died ignorant of the Gospel.

Day unto day brings undeniable evidence that the dead are within the plan and design of our lives. In the philosophy of the Gospel there is a "voice of glad tidings for the dead." The voice of mercy is never stilled. The door of hope stands open always.

Native of Britain

NOT many days ago "finis" was written on the mortal activities of Dr. Samuel Parkes Cadman, whose sermons were heard periodically by millions of radio listeners in America and Canada.

Dr. Cadman was born in Wellington (Salop), England 71 years ago, and studied at Wesleyan College (Surrey). Pastor of Brooklyn's Central Congregational Church and one-time (1924-28) president of the Federal Council of the Churches of Christ in America, he was also a well-known author. Some of his books are *Christianity and The State, Lure of London* and *The Three Religious Leaders of Oxford*. His hobby was collecting English china and antique furniture.

Apostle Callis points here to one of Dr. Cadman's recent sermons, and shows how it harmonizes with Mormonism's unique, but nevertheless divine, doctrine that the Gospel will be preached to the dead. The Church also teaches, Elder Callis affirms, that necessary ordinances such as baptism may be done vicariously by the living for the departed. This work today is performed in the seven temples of the Church. A picture of one of them embellishes the *Star* cover. It is Manti Temple—resembling a great sentinel, towering as it does on a pedestal-like hill in Sanpete Valley in central Utah.

The minds of men are being prepared and opened to receive the truths the Gospel is unfolding. A wonderful change is coming over the spirit of mankind. We have planted and watered. As the rain may seem to be lost when it falls upon the desert, so the Gospel word has seemed to fall on a waste of unbelief. The Lord has promised that His word will not return unto Him void, but it shall accomplish that which He pleases. He is giving an abundant increase. We have sown in weakness and raised in strength. Slowly but surely our fellowmen are realizing that Joseph Smith spoke the truths for which their hearts were longing.

The Church is in possession of the God-given power to give expression and force to the noble thoughts so eloquently expressed by Dr. Cadman and other leading thinkers on the life beyond. The latter-day Prophet declared that baptism for the dead was the "most glorious of all subjects belonging to the everlasting Gospel."

In the "more sure word of prophecy" of guidance, to which they give heed the Church of Jesus Christ of Latter-day Saints rejoice. The great doctrine of salvation for the dead means the application of the plan of life and salvation and all its ordinances to the departed by and through which salvation for the dead is brought to pass.

"Let your hearts rejoice and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel,

who hath ordained, before the world was, that which would enable us to redeem them out of their prison, for the prisoners shall go free."—*Deseret News*, Church Section.

MORMON MISSIONARIES ON THE B. B. C.

TRAVELLING elders of the British Mission of the Church of Jesus Christ of Latter-day Saints will occupy more than an hour of a British Broadcasting Corporation programme Saturday, August 15. The broadcast will emanate from Rochdale, Lancashire (near Manchester), beginning at 3:45 p.m. Greenwich Mean Time. More than that, one-half hour of the programme may be relayed to America and sent out over National Broadcasting System's network on its "Five Hours Back" programme. Thus the programme (on B. B. C.'s North Regional) may become an international broadcast with millions of listeners on both sides of the Atlantic.

The broadcast will feature a play-by-play account of a baseball game between the Rochdale M Men and the Oldham Greyhounds. Championship of the North of England League will likely be at stake. The broadcast, which will be announced by Mr. E. L. Turner, league secretary, will also include songs by the M Men.

Members of Rochdale's squad are: Elders Philip J. Badger, Ellis E. Craig, Woodrow D. Marriott, Stanley H. Heal, Vernon A. Cooley, Blaine D. Fisher, Clarence B. Cannon, Richard S. Tanner and Joseph S. Wood, and Jack Walmsley, Fred Bertwistle, John Johnson and Ken Wild, M Men.

Another Latter-day Saint missionary team, the Catford Saints (London) have reached the semifinals of the National Baseball Association Cup tournament. Defending champions in this com-

petition (in which 110 teams from all over Britain compete), the squad includes Elders Dean W. Francis, Christian Draayer, Blaine F. Bybee, Ormond S. Coulam, Fred R. Glade, Frank E. Ellis, De Los Rowe, M. Neff Smart, Angus I. Nicholson, Edmund M. Evans, Wendell J. Ashton, John F. Kimball, Donald P. Fowler and William F. Homer.

Through their singing and athletic activity, Rochdale elders have demonstrated to many the power of Mormonism. At a week-end (July 18-19) encamp-

ment of 250 Rochdale District Rover Scouts at Springfield, Alderman Charles H. Bryning, J. P., former Mayor of Rochdale, said before the group, after the elders had rendered some songs: "I have never seen a finer group of young men in my life. They are proud of the religion they are representing here. It is a motivating force that inspires them to live clean, healthy lives. We sincerely thank these lads, our American brothers, for the beautiful songs they have just rendered and for the

part they have played at the camp-fire programme last night. Let's give them a hand."

The following day the elders sang several Mormon hymns before Manchester Toc H Club, and spoke on "The First Principles of the Gospel" and the "Latter-day Saint Word of Wisdom." Many questions followed, and the elders were invited to return to the club in the near future.

*Presenting encampment activity prize to First Rochdale Troop.



Rochdale Observer.

Alderman Bryning (right),*

At camp, he paid a tribute.

THE PRESIDENT GOES TO DEARBORN

By Elder Stringham A. Stevens

PERHAPS no representative of the Church was ever accorded a greater ovation by an audience of non-members than that

Eye-witness Account

Not long ago (June 18) the *Star* published an article on President Heber J. Grant's visit to the Second Dearborn Conference of Agriculture, Industry and Science. The enthusiastic reception accorded him at this convention of 1,200 eminent industrialists and scientists is still causing comment.

Here is an eye-witness account of the historic assemblage written by Elder Stringham A. Stevens of the General Committee of the new Church Security Programme, who arranged for President Grant's appearance on the programme and accompanied him to the sessions.

Detroit (America's fourth largest city) newspapers commented: "The vision that is the natural heritage of youth was the bond that united two men, both in their seventies, who met Tuesday noon at the pre-convention luncheon. . . . The two are Henry Ford and Heber J. Grant."—*Free Press*. "The oldest delegate to the second Dearborn Conference of Agriculture, Industry and Science is also its most entertaining speaker, although he admits he knows nothing about agriculture, industry or science. He is Heber J. Grant, 79-year-old president of the Church of Jesus Christ of Latter-day Saints."—*Evening News*.

which was given President Heber J. Grant following his address to more than 1,200 of America's leading scientists, industrial executives, and agricultural leaders at the Book-Cadillac Hotel in Detroit on Tuesday evening, May 12. The occasion was the Second Dearborn Conference of Agriculture, Industry and Science, sponsored by the Chemical Foundation and the Farm Chemurgic Council, an organization whose objective it is "to advance the industrial use of American farm products through applied science."

President Grant was asked to speak on "A Domestic Sugar Supply," a subject about which few men in America are so well informed. The large audience, gathered in the spacious grand ballroom of the Book-Cadillac Hotel, was composed of thoughtful, earnest, eminent men who had come from all corners of the nation for a serious purpose—to help establish a rational order for the economic independence of America. As each speaker concluded his remarks he was greeted with moderate applause.

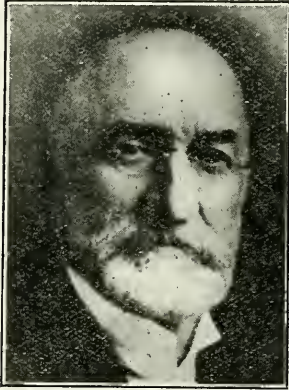
When President Grant stepped to the rostrum, his vital, dynamic personality seemed immediately to impress itself upon his audience.

"We believe that governments were instituted of God for the the benefit of man," quoted the President from the solemn declaration made by the Prophet Joseph Smith a hundred years ago at Kirtland, "and that He holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. We

believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the

free exercise of conscience, the right and control of property, and the protection of life."

The audience liked that statement and showed its hearty approval. President Grant referred briefly to the hardships through which the Mormon people had gone, and spoke of their courage and fortitude in being driven from their homes, and in building a commonwealth in the "wilderness a thousand miles from the outposts of civilization"; of the great leadership of Brigham Young and his admonition to the people to keep out of debt.



President Heber J. Grant

"Who's Who" gave two ovations.

"In my opinion," said the President, "Brigham Young was the greatest colonizer and pioneer that America has ever produced. He always gave full credit for his accomplishments, however, to the founder of the Church of Jesus Christ of Latter-day Saints, the Prophet Joseph Smith, Jr."

How the Pioneers in the early 50's, under the direction of their great leader, brought machinery from France to build a sugar factory, and freighted it from the Missouri River to the Salt Lake Valley by ox teams, was dramatically related. The story of the financing and erection of the first beet sugar factory in the United States built with American machinery, in 1891, at Lehi, thirty miles from Salt Lake City, created great interest.

In concluding his remarks, President Grant referred to the new Security Programme of the Church.

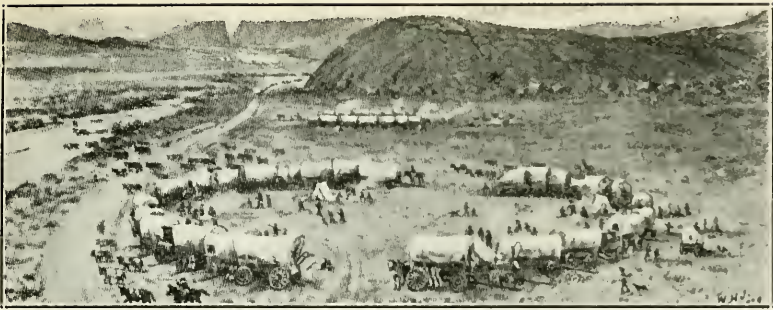
As the last word was spoken, that great assembly of great men, as if motivated by a single impulse, rose to their feet and applauded long and enthusiastically. Scores of eager men crowded around President Grant and shook his hand. Throughout the audience could be heard such statements as, "That was worth coming from New York to hear," and "I'd go a hundred miles any day to hear that kind of talk."

And from that moment until President Grant left Detroit for home, he was the centre of attention and easily the outstanding and most talked of personality at the conference.

On the second evening of the convention, at a banquet held at the Hotel Statler, a formal programme had been planned including music by the Chrysler-Plymouth male quartette, and talks by two distinguished guests. Mr. Garvin, the Council's witty Irish presiding officer, was toastmaster, and shortly before the programme began, without warning or previous notice he leaned over and asked President Grant, who was sitting next to him in the place of honour, if he would respond with a few remarks.

The President agreed, and Mr. Garvin later rose to introduce him with the explanation that many who had not heard one of the Convention's distinguished guests on the previous evening, and many who had, had requested that he be presented again. Anticipating the introduction, the audience again burst into

(Continued on page 525)



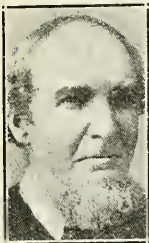
Mormon Pioneer Camp On The Trail

Eighty-nine years later the scenes were reenacted.

A CONTINENT HEARS IRRIGATION'S STORY

One warm summer day a crude ploughshare steadied by the calloused hand of a 26-year-old Englishman began cutting through the hard, dry sod in sagebrush-covered Salt Lake Valley, then nearly 1,000 miles from civilization. This ploughman was William Carter, a native of Ledbury, Herefordshire. He had joined the Church of Jesus Christ of Latter-day Saints at twenty, emigrated to America and then crossed the Plains in the first company of Mormon Pioneers.

The particular day he began to plough was July 23, 1817—the day before the company led by President Brigham Young entered the Valley. One of the company's vanguard, William Carter, with a few others, prepared the soil for potatoes. They turned water from one of the mountain streams down through a furrow to flood and soften the sun-baked earth.



William Carter

Held the plough.

Eighty-nine years later, to the day, William Carter's grandson (W. A. Carter) held the plough, another grandson (John E. Pixton), the reins, while the scene was reenacted in the heart of downtown Salt Lake City—once the desert potato plot. A day later millions of radio listeners in Canada and the United States heard the story of the great farming principle William Carter brought forth as it was told at Station KSL in Salt Lake City, radiating over approximately eighty stations on Columbia Broadcasting System's network. This was all part of the four-day Utah Covered Wagon Days Celebration (July 22-25).

William Carter, that Mormon Pioneer on that July day in 1847 in Salt Lake Valley, became the first Anglo-Saxon in world history to employ irrigation, which today feeds thousands of acres of land in the United States and Canada, and is responsible for the construction of America's great Boulder Dam.

Columbia's programme also included a talk by Apostle John A. Widtsoe, world authority on irrigation, and dramatic presentations, accompanied by the Tabernacle organ.

Another native of Britain was honoured during the Pioneer celebration when a bust-surmounted monument to Southampton-born Charles R. Savage, founder of Mormonism's Old Folks' Day (*Star*, July 2), was unveiled at Temple Square.

Narrator at the "This Is the Place" sunrise ceremonies, featuring a reenactment of the entrance of the Pioneers into the Valley in covered wagons, was President David O. McKay of the First Presidency.

Pageantry, parades and speeches honouring the Mormon Pioneers were not confined to Utah. At the Pacific International Exposition in San Diego, California, a Utah Day was commemorated July 24 and a Mormon programme presented July 26 (*Star*, July 30). Other ceremonies were held on Hill Cunorah, western New York State, where the Prophet Joseph Smith received the Book of Mormon plates 109 years ago.—W. J. A.

THURSDAY, AUGUST 13, 1936

EDITORIAL

VALUE OF CANNED AND DRIED FRUIT

THE question as to the relative food value of canned and dried fruits and vegetables, compared with the same articles eaten fresh, has often been raised and most earnestly discussed. However, it is a question that obviously only the experts in nutrition are best qualified to answer. Since we believe that health is a matter of vital concern to all sane people and especially to Latter-day Saints, owing to the Word of Wisdom, it occurred to us that it would be well to get expert advice on the debated question. Accordingly, we wrote to the editor of the *New Health*, a high-grade magazine which speaks authoritatively in the field it covers, asking the following questions, which were published and answered in the July, 1936 number:

- (1) To what extent, if any, are canned fruit and vegetables inferior as articles of diet to the same articles eaten fresh? Why?
- (2) Are dried fruits and vegetables less nutritious than the same articles eaten fresh? If so, to what extent and why?

The answers to these questions are most interesting and are as follows:

(1) Provided that the fruits and vegetables are canned by the modern methods involving:

(a) Proper harvesting, i.e., sun-ripened; (b) selection and grading of fruit and rejection of unripe and damaged fruit; (c) exhaustion of air before sterilization; (d) double mechanical seaming; (e) quick auto-claving; (f) rapid cooling, canned goods, etc., are not inferior to fresh fruits and vegetables. Most branded canned fruits fulfil these conditions and therefore may be relied upon to be up to the standard of fresh fruit in nutritive qualities. The vitamin value (vitamin C chiefly) is unimpaired, and the salts, acids and roughage remain unaltered.

The flavour of canned fruit is usually superior to that of fresh fruit stewed at home. There is more thorough penetration of sugar to the heart of the fruit, and flavouring factors pass out to the syrup, especially in stoned fruit, giving a full and nutty flavour greatly appreciated.

(2) Dried vegetables have the *same* nutritive value as fresh vegetables in the following properties:—1, Roughage; 2, fruit salts; 3, fruit acids; 4, caloric value of the food factors.

Dried vegetables and fruits are not so good as fresh fruits in:—

(a) Vitamin C value. Some kinds have none; (b) Flavour. Drying depreciates flavour, and by interaction of factors produces extraneous flavours—not necessarily unpleasant—not natural to fresh fruit and vegetables; (c) in some cases the fruit is not so digestible, unless most carefully soaked and cooked.

In English canned fruit, etc., the writer knows that no artificial flavouring, colouring or preservative is used.

In the above authoritative statements of a nutrition expert will be seen another confirmation of the divinity of the Word of Wisdom, which, among other things, says: "Every herb in the season thereof, and every fruit in the season thereof: all these to be used with prudence." At the time this revelation was given (1833)

modern canning processes were unknown. And our expert says dried fruits and vegetables are definitely inferior to fresh in their vitamin content—an important factor. Hence the Lord advised that fruits and vegetables were best used "in the season thereof." Of course, a century ago the world did not know that the nutritive value of dried fruit was inferior to that of fresh. And probably the Prophet Joseph Smith did not know why, for the Lord did not explain. God gives commandments, usually without explanations.

Vitamins and their necessity in food, if health and growth are to be maintained, are discoveries of recent times. The Lord, it will be observed, did not prohibit the use of dried fruit but indicates that fresh fruit was better. However, vast quantities of dried fruits were and are still used as food when fresh are not available. We know now how to supply the vitamin deficiency of dried fruits; this should be done, if feasible.

It is interesting to learn that properly canned fruits and vegetables are not inferior in food value to fresh. Such fruit is certainly safe, hygienically considered. Canning is a modern industry which has added immensely to a wholesome food supply.—
JOSEPH F. MERRILL.

NUTRITION FOR HEALTH

NOW that nutrition, or rather malnutrition, has been carried into politics, it was certainly time that the British Medical Association devoted a section to it, thereby recognizing that the Science of Nutrition is an integral part of medicine. This was formally inaugurated at Oxford yesterday by Sir Robert McCarrison, who improved the occasion in an address which should interest laymen as much as the profession. Health, he said, depends on nutrition; nutrition on diet and the choice of proper foods in their due proportion. Nothing could be simpler. The odd thing is that the discovery of these "proper" foods should be one of the latest achievements of modern medical science, whilst an almost unerring knowledge of what to choose and what to avoid seems to be born in the lower animals as a sort of instinct. Even if humanity had been content to follow the admirable advice of the old philosopher who concentrated his rule of life into two words, "no excess," its general health would be infinitely superior to what it is today.

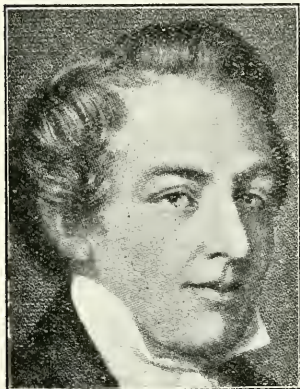
Science has discovered, in Sir Robert's words, "the relations of certain food essentials, notably mineral elements and vitamins, to the structural and functional efficiency of the mechanism of the body," and thus a new prospect opens out. For it is not only the very poor who may starve in the midst of plenty; the well-to-do may also starve to an even greater degree by over-indulgence. It is only a doctor, of course, who dare tell the Faculty that "in the last resort the patient must, with remarkably few exceptions, heal himself, and it is by adequate nutrition that he can best be put in the way of doing so." So the new motto is likely to be: "Patient, heal thyself." . . . Sir Robert McCarrison would have medical students taught less about disease and drugs, and more about health and nutrition. It seems excellent advice, if diet be the master key to health.—(*Daily Telegraph* editorial.)

THIS WEEK IN MORMON HISTORY

Written Evidence That God Speaks In This Day

GREAT books have often been written under great handicap and hardship. John Milton's *Paradise Lost* issued forth from the dark chambers of a blind man. In the dim shadows of his prison cell on a bridge near Bedford, John Bunyan began his unparagoned allegory, *Pilgrim's Progress*, and Sir Walter Raleigh produced his *History of The World* while confined as a prisoner between the grim, grey walls of the Tower of London.

But not all of the trials and tribulations have been with the writing of books. In publishing some of them there has been greater hardship. The classic example is the Bible. A flame of persecution burned continually over the efforts of early translators to bring forth the Book in the English language. Readers of Wycliffe's version were burned with copies around their necks, and later Tyndale was strangled and cremated alive because of his scriptural translation.



Joseph Smith

Threatenings did not daunt him.

The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints is a great modern book. It was written under the most intense degree of handicap and hardship—even greater than that accompanying the masterpieces of Milton and Bunyan. The persecution which greeted its printing compares with that of the early English versions of the Bible. Then too, in another, and far more important, respect the Doctrine and Covenants is like the Bible; it is Scripture. It contains the word of God. It is one of the four standard works of the restored Church of Jesus Christ. It is evidence, powerful, convincing evidence on printed page, that God speaks today, that in this age His will is revealed to His people through His prophets as it was in the days of Abraham, Moses, Isaiah and other heaven-directed leaders.

The Doctrine and Covenants is 101 years old **August 17**. To sketch the background of events surrounding the reception and recording of the revelations contained in the Book would be to write a history of the Church up to the time of the Prophet's death. The abuse, the molestations, the heartaches and the threatenings which were heaped upon the Prophet during the 21 years between the date of the first revelation (1823) he recorded in the Book and the last (1844) are too well known to recite here.

Now as to the contents, the Doctrine and Covenants is, generally, a compilation of modern-day revelations received by the Prophet for the reestablishment and guidance of the Church of the Master. It contains 257 pages, and is divided into 136 sections.

Its counsel is both spiritual and temporal. For example, some sections explain man's destiny in the worlds to come. Others are practical guideposts for personal happiness during mortality—such as the Word of Wisdom (Section 89), which supplies man with a code of health. The Book also contains modern prophecies, some of which have been fulfilled.

These revelations were given to the Prophet under all sorts of trying conditions. To illustrate, three sections of the Book were written while Joseph Smith was immured in Missouri's dungeon-like Liberty Jail. Others were received on the river banks. Some came during the conferences of the saints. Still more were received under other circumstances.

LET us turn now to the oppression-plagued publishing of the Doctrine and Covenants. As early as the summer of 1830—only a short time after the organization of the Church—the Prophet, under divine guidance, had begun to copy and arrange revelations he had received up to that time, presumably with the view of publishing them later in book form.

Definite action towards the publication of the revelations, referred to at the time as the *Book of Commandments*, took place November 1, 1831 at a conference of the elders of the Church held in Hiram, Ohio. It was decided to publish 10,000 copies of the proposed book, but later the figure was lowered to 3,000. The Lord manifested His acceptance of the undertaking by revealing a preface for the compilation during this two-day council. This revelation appears in the Book as Section 1. During the conference the elders arose individually and bore testimony to the divinity of the Book, and later a combined affirmation of its authenticity was formulated.

In compliance with the decision of this gathering, two of the elders, Oliver Cowdery and John Whitmer, took the manuscript west to Independence, Missouri (then known as Zion), and the printing began. By the early summer of 1833 it was nearing completion. The work was being done in the upper portion of a two-storey brick building. The lower part was occupied by the family of Elder W. W. Phelps.

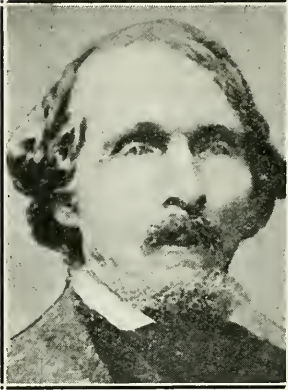
Then the floodgates of persecution were thrown wide open. On July 20, 1833 a mob council of between 300 and 500 Missourians met for the purpose of banishing the saints from their midst. They wasted no time in proceeding with their nefarious plans. The printing shop was their first stop, and the same day they surged into the building, hurling type and press apparatus all over the premises. All the contents, save a few copies of the unfinished book, were destroyed. From the Phelps dwelling, the family, including a sick infant, were ruthlessly pushed out with their furniture and belongings. During the orgy Bishop Edward Partridge and Charles Allen were tarred and feathered.

Indeed, violence greeted the coming forth of truth as it has done in ages past, as it did in the days of Wycliffe and Tyndale.

But the leaders of the Church were undaunted. The plan to give to mankind in book form God's latter-day revelations must go through, they reasoned. Thus a little more than a year later (September 24, 1834) at a meeting of the High Council in Kirtland, Ohio—the temple city—a committee was appointed to publish the

revelations, in addition to other matter relating to the doctrines of the Church. The committee was composed of Joseph Smith, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams.

About a year later, August 17, 1835, to be exact, the committee reported the completion of its work to a general assembly at Kirtland. This was at a time when outside violence toward the Church was still at a high pitch. Seated with each quorum of the Priesthood in its place, the body voted the acceptance of the Book, first by each quorum separately and then by the congregation together. Elder Sidney Rigdon of the First Presidency and Oliver Cowdery were in charge of the meeting. The Prophet and Elder Frederick G. Williams of the First Presidency were visiting in Michigan at the time.



W. W. Phelps

Shades of Tyndale's days fell
over his abode.

through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true.

That was the beginning of the Doctrine and Covenants. Since 1835 additional revelations or other matters of record have been added to this Book, "as received and accepted by competent assemblies or conferences of the Church."

The Doctrine and Covenants, this book with a heavenly authorship, this book written and published on earth amidst an unrelenting torrent of oppression, is a guide for temporal happiness and spiritual progression. Like the Book of Mormon and the Pearl of Great Price, this new Scripture supplements, rather than supplants, the Bible. Like these, it is a lighthouse shedding a pathway of light across the tempest-tossed sea of life. It will always show men who earnestly and prayerfully follow its course to those much cherished ports of everlasting joy.

Other Anniversaries This Week

August 17, 1852—Elder Mathew McCune, member of the British army, arrived in Rangoon, Burmah (India) as an authorized missionary.

August 18, 1840—Apostles Wilford Woodruff, Heber C. Kimball and George A. Smith introduced the Gospel to London, world's largest city.—WENDELL J. ASHTON.

THE PRESIDENT GOES TO DEARBORN

(Concluded from page 518)

applause before the President's name had been given, and it was with difficulty that Mr. Garvin was able to finish his introduction.

President Grant spoke about ten minutes. As he concluded, for the second time in as many days, that great audience of great men spontaneously arose and persistently applauded their hearty approval and respect. President Grant was given the only rising ovation during the conference and it was repeated the second time as spontaneously as the first.

Before returning home, a call was made in Chicago on General Charles G. Dawes, former Vice-President of United States and former Ambassador to Great Britain, whose personal friendship with President Grant, President Clark, Senator Smoot, Wilson McCarthy, and other Utahns is well known.

By his wide personal contacts, President Heber J. Grant has made more distinguished and worthy friends for his Church than can be numbered and his influence for good can never be measured. As the friend-making President of the Church he is truly the "Ambassador of Goodwill and Friendship to the World" and is beloved at home and abroad for his human kindness and noble character. The unprecedented ovation by America's "Who's Who" at the second Dearborn Conference of Agriculture, Industry and Science is a notable tribute to the entire Church and its great prophet-leader.—(Adapted from *The Improvement Era*).

OF CURRENT INTEREST

Voted at a congress of business and professional women in Paris recently were the world's five outstanding women. They included: Frances Perkins (Mrs. Paul C. Wilson), Secretary of Labour of the United States; Alexandra Michaelovna Kollontai, Russia's ambassador to Sweden; Irene Joliot-Curie, daughter of the discoverers of radium (Pierre and Marie Curie) and France's Secretary for Scientific research; Britain's Amy Molison, holder of numerous airplane flight records, including the London-to-Capetown-and-back record, and Sweden's Selma Lagerlöf, noted authoress (*Jerusalem, Legends of Christ*, etc.)

Success awaits any youth who will put forth the effort and sacrifice, declares Mr. John Craig, chairman of Messrs. Colville, Scottish iron and steel manufacturing concern (£4,500,000 capital) and director of the Bank of Scotland and vice-president of the Iron and Steel Institute. Said Mr. Craig: "The

highest positions in business are still open to youths from the poorest homes, despite the intense competition. The same qualities are necessary for success as in my days—a capacity for hard work, an intense desire to learn everything there is to learn about the business and sustained enthusiasm." Mr. Craig began at the firm of which he is now chairman 48 years ago, with a wage of five shillings a week. He left school when he was 13 years of age. He adds: "While I was working I attended night school for seven years, studying the various subjects connected with the industry in which I was engaged."

Spain continues to be torn with civil war. Reports from the war fronts are still conflicting, except that all agree that death rolls are mounting each day. Meanwhile France has taken the initiative in drawing a non-intervention pact. She has invited Great Britain, Italy, Germany, Russia, Belgium and Portugal to join in.

NEWS OF THE CHURCH IN THE WORLD

Plans for the erection of two new temples of the Church are now under way, according to an announcement by the First Presidency. The new edifices will be erected in Idaho, where the Church membership numbers 200,000, and in California, where it reaches 50,000. Sites have



Kirtland Temple
Was the first.

have not yet been selected. Decision to build the new structures comes as a result of the pressing need for more temples and the furtherance of the Church security plan by providing maximum employment. The first latter-day temple was dedicated 100 years ago in Kirtland (*Star*, March

26). The Church has now seven temples. Location and dedication date of each are: St. George, Utah (1877); Logan, Utah (1884); Manti, Utah, (1888); Salt Lake City, Utah (1893); Laie, Hawaii (1919); Cardston, Canada (1923); and Mesa, Arizona (1927).

Swedish Mission of the Church receives shortly a new president, Elder Gustave O. Larson. He succeeds President Hugo D. E. Peterson. The new mission president, principal of Cedar City Seminary (southern Utah), will be accompanied by his wife, Sister Virginia Bean Larson, and children. Born in Salt Lake City 39 years ago August 18, Elder Larson is a graduate of the University of Utah and has studied at Brigham Young University, Columbia University and University of California at Los Angeles. President Peterson and his wife, Sister Axeline M. Peterson, have served in Sweden for more than two years. Branches of the Church have thrived in Sweden since 1853. Since 1878 Swedish people have had access to the Book of Mormon in their native language.

Death has claimed another out-

standing Latter-day Saint. He is Colonel Willard Young, 84, superintendent of Church building activities. A son of President Brigham Young and Clarissa Ross Young, he early won a distinguished position as instructor of civil and military engineering at the United States Military Academy at West Point, New York. He later won praise from President William McKinley of the United States for his sanitation work in Cuba in the nineties. He was Utah's first state engineer, president of L. D. S. College in Salt Lake City (1906-15) and assistant to the president of Logan Temple (1916-17). Death came July 25.

Born in a Welsh cottage in seaside Swansea in 1866—the same year that Benjamin Disraeli was coming into power in Britain's Government with a Conservative party victory over William Ewart Gladstone's Liberals—was a baby girl who a few days later was christened Lizzie Thomas. As in many good Welsh families, good music was traditional in the Thomas household, and Lizzie showed an early aptitude for singing. When but a girl she bade farewell to her native land and emigrated to Utah. A devoted Latter-day Saint, she fast climbed music's scale in the Church and in the community. As a girl of 26 years, she sang at the solemn ceremony of the laying of the Salt Lake Temple capstone and a year later (1893) sang at the Temple dedication. For many years she was leading soprano of the world-famed Mormon Tabernacle Choir. She became conductor of the Church Relief Society Choir, and sang at more than 3,000 funerals. However, there was a funeral a few days ago in Salt Lake City at which her sweet voice was not heard. In the Nineteenth Ward Chapel, where she was long Ward Choir leader, last respects were paid to Lizzie Thomas Edward, wife of John T. Edward. The beloved singer, temple and genealogical worker in the Church died July 23.

FROM THE MISSION FIELD

Doings in the Districts: Birmingham—President Joseph J. Cannon was speaker at Sunday School (conducted by Brother William J. Dyson) and sacrament meeting (conducted by Branch President Frederick Webb) in Sparkbrook Branch hall Sunday, July 26. Vocal solos were sung by Sister Muriel Hunter. President Cannon later addressed an open-air meeting in Birmingham's famous Bull Ring.

Northampton Branch moved closer towards the Mission M Men softball tournament in London August 15 when it defeated Handsworth, 14-4, July 11.

Sister Doris Adams has been named Sparkbrook Branch Beekeeper.

At services in Handsworth Branch Chapel Sunday, August 2, Kate Annie Millward was baptized by Elder Karl F. Foster and confirmed by Elder William R. Firmage; Emily Louisa Millward was baptized by Supervising Elder Orson K.

Taylor and confirmed by Brother Charles Collins, and Olive Millward was baptized by Elder Arthur W. Jorgensen and confirmed by Elder Taylor. All were of Handsworth

Branch. At the same services, the following from Bristol entered the Church: Olive Phyllis May Collins, baptized by Elder Firmage and confirmed by Supervising Elder Douglas L. Anderson; Marjorie Jeanne Nightingale, baptized by Elder Firmage and confirmed by Brother George R. Grundy, and John David Forrester, baptized by Elder Firmage and confirmed by Elder Jorgensen. Branch President Charles Collins conducted the services.

Another Climax

A CLIMAX to another leisure-time project of the British Mission M Men will be reached Saturday, August 15, on Catford Stadium's lawn playing field in London, with the staging of the first mission-wide softball tournament. Representative teams from four districts—including forty of the more than 200 M Men who have participated in the game in Britain this year—will compete for the Mission honours. District champions are Rochdale (Manchester), Bristol (Bristol), Northampton (Birmingham) and Southwest London (London). Elder M. Neff Smart, Mission Y. M. M. I. A. executive secretary, is tournament manager.



M Men at Play

A title awaits.

Men track and field meet, at Kidderminster (June 1), will serve as a harbinger to the 1936-7 season for more than thirty M Men clubs in Britain. Besides their leisure-time activity such as sport, public speaking, drama and music, they will pursue a study course entitled "The Ten Commandments in a Modern World," from a text written by Dr. W. W. Henderson of Utah State Agricultural College.

James was baptized by Elder J. Glen Burdette at ceremonies at the home of President Arthur R. Fletcher of Cheltenham Branch Wednesday, July 15. He was confirmed the following Sunday by

Bristol—

Jack Alfred

Supervising Elder Douglas L. Anderson.

John Cook was baptized by Elder J. Glen Burdette in Stroud Branch Thursday, July 16, and confirmed the following Sunday by Supervising Elder Douglas L. Anderson.

Norwich—At ceremonies recently held in Norwich Branch Chapel, Laura Elizabeth Firman was baptized and confirmed by Elder Claudius E. Stevenson; Freda Kathleen Firman, baptized by Elder Stevenson and confirmed by Supervising Elder Rex A. Skidmore, and Elsie Stewart, baptized by Elder Stevenson and confirmed by Branch President Frederick Tuttle.

The annual Sunday School outing of Norwich Branch was held at Mundesley Saturday, July 11. Games on the sands and an evening programme and "tea" were enjoyed by fifty guests in Mundesley Institution.

Supervising Elder Rex A. Skidmore spoke on "Why Mormonism" and Elder James Gardner on

"Western America" before Lowestoft Toc H Club Monday, July 27. An hour's discussion followed.

Norwich Branch Chapel was the scene Sunday, July 25, of the baptism of Len Sharpe by Elder G. Eldon Noble and confirmation by Elder Claudius E. Stevenson, and the baptism of Jessie Austin Sharpe by Elder Noble and confirmation by Elder LeRoy A. Kettle.

Leeds—Bradford M Men Baseball team has finished its first season by winning Leeds Amateur League championship. Twelve victories without a defeat have been registered, the final coming Wednesday, July 29, over Burley at Clayton. 15-5. Brother Louis Dalby starred.

Manchester—Rochdale M Men are Manchester District softball champions, as a result of 10-2 triumph over Oldham at the District Pioneer Day at Heaton Park, Manchester, Saturday, July 25. The outing was planned by District Y. M. M. I. A. Supervisor John Massey and District Y. W. M. I. A. Supervisor Sarah H. Kelsh.

DEATH

CAVANAGH—Michael Cavanagh, 65, husband of Sister Ellen M. Cavanagh of Gainsborough Branch died Wednesday, July 15. Interment was held at New Cemetery Satur-

day, July 18, and the grave was dedicated the following Sunday by Branch President Thomas J. Mills and Elder Leland W. Thomas of Hull District.

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